


Michaelmas 2017

The Prayer Book Today

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- ✠ Conference Report
 - ✠ Catechising teenagers
 - ✠ A book for tumultuous times
 - ✠ New Prayer Book Glossary

The Magazine of the Prayer Book Society

The Prayer Book Today

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The Prayer Book Today

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O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

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Worship in chapel at the Annual Conference:
The view from the organ loft.

Photograph: Benjamin Tyler.

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Poetry Competition

In the Lent issue, entries were invited for a competition for the best poem on the theme 'The beauty of holiness' in any form or style. Some entries were dispersed throughout the Trinity edition. Others are printed in this edition. The winning poem was 'Military Service' by Tony Wheatley, printed here on p.19. Congratulations!

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Annual Conference 2017

In September, the Prayer Book Society returned for a third year to Girton College, Cambridge for our Annual Conference on the theme of 'Untapped wells of living water: Neglected pastoral resources in the Book of Common Prayer', examining some of the less well-known parts of the Prayer Book. We have continued our recent practice of beginning on a Thursday evening and finishing on Saturday lunchtime, which has made the Conference more accessible to clergy (compared with the previous Friday-to-Sunday timing). Once again the total attendance topped 100, including an encouraging number of new faces. Over twenty of these were grateful 'bursarians' (bursary recipients), mostly young clergy and ordinands, whose presence contributed to a generally forward-looking mood.

As usual the proceedings were framed by worship, and some of those attending have said that, for them, the Prayer Book services are the highlight of the



Some of the Conference bursarians

Conference: appropriately, therefore, the Conference began with sung Evensong and closed with a Holy Communion Service (sung to Merbecke). At the opening Evensong, the sermon was provided by the Revd Edward Martin, Vicar of St Augustine & St Andrew with St Luke and All Saints, Grimsby. The preacher at the closing Eucharist was the Revd Nicol Kinrade, Curate of Ditchling, Streat & Westmeston in East Sussex, and the service was also enhanced by the presence of a quintet of volunteer singers.

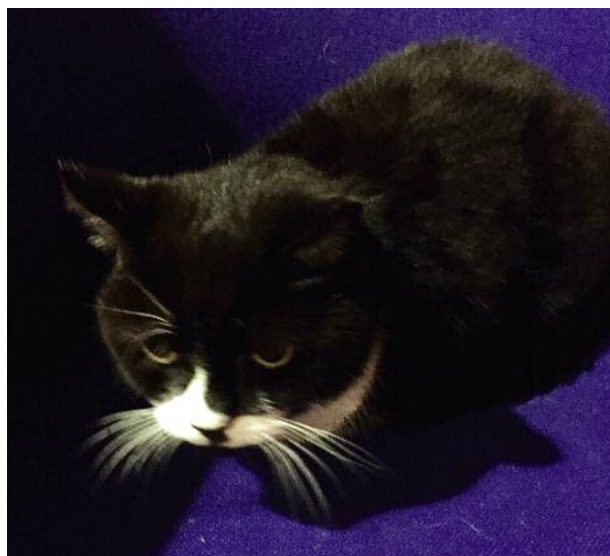
Following Evensong, the opening speaker was the Revd Liam Beadle, Vicar of St Mary's, Honley in West Yorkshire, who encouraged the use of the Communion, contrasting its theology with that of the pre-Reformation practice of the imposition of ashes which has recently become popular in the Church of England once again.



The Revd Marcus Walker entertains after dinner

On the Friday, the Revd Dr Daniel Newman, Associate Minister of St John's, Woking, discussed the Long Exhortations, noting that the Third Exhortation was designed for use during the Communion service itself, with the First and Second intended to be delivered when notice was given of the forthcoming celebration. (During discussion afterwards, a member of the audience expressed the hope that the Third Exhortation would be used at Communion the following day: the celebrant duly obliged.)

The Revd David Phillips, Chaplain of Holy Trinity, Utrecht in the Netherlands, then led Conference-goers prayerfully through the post-Communion Collects and the 'Prayers and Thanksgivings' section of the Prayer Book. He noted that the idea of environmental conditions as the inevitable product of natural forces had given way to a realisation that the environment could be influenced by human actions, giving these prayers renewed relevance.



Buster the Girton College cat pays a visit



Company Secretary Hilary Rudge registers members for the AGM

Following an unusually speedy Annual General Meeting, the Revd Dr George Westhaver, Principal of Pusey House in Oxford, commended the practice of private confession, and explained how the service for the Visitation of the Sick was still useful today, despite some apparently 'difficult' passages. The Revd Marcus Walker, Associate Director of the Anglican Centre in Rome, gave a witty and engaging after-dinner speech (which is reprinted in this magazine on pp.6-7).

The final address of the Conference was by the Revd Dr Tess Kuin Lawton, who was until recently Chaplain of Madgalen College School and had just taken up a new post as Chaplain of Worcester College, Oxford. She explained how she used the Prayer Book Catechism with her Confirmation candidates, and had learned to anticipate certain questions in response. An edited version of her talk is given on pp.8-10.



The Revd Dr Tess Kuin Lawton in conversation

We plan to reprint the texts of the Conference talks in a future edition of *Faith & Worship*.

Thanks, as ever, go to the Conference organiser, Rosemary Hall, for her unfailing thoughtfulness and attention to detail. Also deserving a special mention are Hilary Rudge and the Revd Dr Daniel Newman, who organised the Conference services; Benjamin Tyler, who took charge of the music; and Kaz French from the PBS office at Copyhold Farm, who set up and manned the ever-popular PBS Trading bookstall; as well as all those who generously contributed to the Conference bursary fund.



Amanda Taylor of Cambridge University Press displays her wares to John Dearing at the special CUP bookstall

At the time of going to press, the date and location of the 2018 Annual Conference are still being finalised: these will be published on the Society's website as soon as they are known, as well as in the next issue of *The Prayer Book Today*. If perhaps you have previously considered coming to the Annual Conference but have never quite made it, please do give it a try! Our Conferences are friendly and informal and incorporate straightforward, down-to-earth and practical subjects alongside material which is more learned and theological, and are designed to appeal to a broad spectrum of the membership so that everyone will 'fit in'. We hope to see you next year!

Prudence Dailey

Photographs: George Redgrave

The Prayer Book at The Vatican

Marcus Walker

Two men stood on the roof of the Methodist Church in Rome, a roof with one of the best views in the city. Both were soon to be elevated to higher things (and I will leave it to you to decide whether it is tact or age which prevents me disclosing who they were). And one said to the other, as they looked up the Via della Conciliazione towards St Peter's Basilica as it glimmered in the afternoon sun, 'Do you know, I'm just not sure it was worth the Reformation.'

Well, if you'd gone down to the Vatican on 13th March and made your way through the colonnades of Roman saints and martyrs, through the great doors marked with the arms of dead pontiffs, over the bronze lettering on the floor marking the length of the building identified as 'Londinense S Pauli Fanum' (or Pagan Shrine), if you had dodged the sculpture of St Ignatius Loyola trampling down Martin Luther, circumnavigated the enormous gold letters proclaiming TU ES PETRUS, and if you had found yourself standing before Bernini's baroque extravaganza containing the very chair of St Peter ... you would have been in for a big surprise.

For there stood an Anglican archbishop in his convocation robes proclaiming those venerable words, 'Dearly beloved brethren, the scripture moveth us in sundry places ...', and you would have heard a choir from the greatest university on earth—a fact reaffirmed only this week by the *Times Higher Educational Supplement*—to hear them sing some of the great treasures of the Anglican repertoire.

And the whole thing really started because of a game of cricket. But four years ago an idea was dreamt up—by the Australian Ambassador to the Holy See, and my old boss, sometime Archbishop of New Zealand (they love cricket down there)—that after centuries of theological dispute and dialogue, we should test our forces on the field of cricket. Justin Welby said that it was a wonderful idea, showing how we could overcome old divisions and prove to the world the love we Christians have for each other (before adding 'Just make sure we win'), and he went about setting up the Archbishop of Canterbury's XI while the seminaries in Rome were scoured for players, almost exclusively from the Indian sub-continent.

Despite this, the Anglicans won the first match in Canterbury (although the scores were evened the year afterwards in Rome, causing much diplomatic relief).

At the match Cardinal Pell, the third most senior man in the Vatican, who had come over to watch it, asked the Dean of Canterbury if he would permit him to celebrate Mass, in the cathedral, for one of his patron saints, St Thomas à Becket. The Dean asked the Archbishop, the Archbishop said 'yes' and the next feast of St Thomas of Canterbury saw the first cardinal since Cardinal Pole celebrate High Mass at the High Altar of Canterbury Cathedral.

The fruit of that Mass was that when we requested permission to venerate the tomb of St Gregory the Great in St Peter's Basilica, according to our own rites, on his old Prayer Book feast day (St Gregory has become something of a patron of the ecumenical movement now), doors flew open, permission was swiftly granted, and I had the complex task of working out which words we could possibly use for the suffrage for the Head of State whilst within the Vatican City.

The interesting thing was: there was no question but that this would be Evensong. From our perspective, even without factoring in the vast diversity of style and substance from across the Communion which we would have had to represent (this being an Anglican, rather than a Church of England event), there is no modern form which has captured the heart—nor inspired the music—as Cranmer's has.

For our Roman Catholic interlocutors, it would have come as a surprise to most that there even were variants. It is always a matter of amusement to me that when we have conferences or visiting groups in Rome and the topic turns to liturgy, the Roman Catholic will almost always bring up the beauty of the Book of Common Prayer, its Benedictine roots, its reflection of a shared history, while the Anglicans ... well, their eyes will glaze over slightly as their faces set into a rather fixed grin.

And so the liturgy was set, a translation was chosen (by a certain Allesandro Gordon MA, of the Strada del Strand, Londra from the 1730s), the Secretary of the Vatican Congregation for Divine Worship agreed to preach, and the choir, whose choice of music very carefully reflected our shared musical inheritance as well as the subtlety and majesty of the Anglican choral tradition, flew out, having sent their verger's wand over by post the week before.

This service, and the High Mass which preceded it, reflect some of the significant developments

which have taken place in our ecumenical relationships over the last decade.

The hopes and dreams of the 1960s and 70s are fading. The hope of creating one uniform church with soupy liturgies which offend as few people as they satisfy is over, bar the shouting. Instead, what we have learned over the last 50 years or more is how to appreciate each other's strengths for what they are; to be at ease with the way other people worship God, and to love it, even if we might say it's not for us. This is the kind of thing parish churches have been doing for years, but which, happening now in the Vatican and in Canterbury Cathedral—and in Hampton Court Chapel—is really coming of age.

Pope Francis, when asked about the Ordinariate, famously said that he would prefer Anglicans 'to be the best Anglicans they can be'. This doesn't mean that he wants us to be the most Catholic we could be or the most traditionalist ethically; I think what he means is that he wants to be able to work with a Church that knows who and what it is, and is being that to the best of its ability.

This is why the Prayer Book is so important. Beneath the explosion of various liturgies—from the Benedicite Aotearoa to a Prayer Book for Southern Africa, *Under Southern Skies*—lies a common inheritance.

Henry Kissinger once asked, 'Who do I call when I want to speak to Europe?'; this is often modified in Rome when we are asked, 'Who am I speaking to when I want to speak to an Anglican?' In a diverse Church which is becoming ever more diffuse, perhaps it falls to us, who love and know and use that old book of *Common Prayer*, to hold the centre. To remind those who are tempted by the Roman Missal of a commonality that they still share with those making an altar call during a Matt Redmond song.

And looking outside the boundaries of our own Communion, our vocation is to prove—to our Roman Catholic and Baptist and Pentecostal friends—that on the journey towards the unity which Christ prayed for at the Last Supper, we do not bring only thin gruel to the table, or (to stretch the analogy) recipes nicked from our travelling companions, but something of real integrity and beauty that holds its own and has done for generations.

As we processed, at the end of the service, to the altar under which Pope Gregory is buried, and a former Primate of the Episcopal Church walked alongside an Irish Roman Catholic bishop (whose titular see is in Tunisia), behind a Knight of Malta and a Methodist Minister and in front of a woman priest from the Church of England (who was born in Texas), the words of that great hymn by Edward Plumptre did not seem, as they so often can, a slightly sad reminder of the glory days of Christian triumph but an omen of hope in a future where the people of God can worship him together—in our different ways and with our different joys—and where this little book, this treasure of the English Renaissance and of Anglican theology, might play its part in bringing it to fruit.

Thy mercy will not fail us,
nor leave thy work undone;
with thy right hand to help us,
the victory shall be won;
and then, by men and angels,
thy name shall be adored,
and this shall be their anthem:
one Church, one faith, one Lord.

The Revd Marcus Walker is Deputy Director of the Anglican Centre in Rome, and delivered this as this year's after-dinner speech at the Annual Conference.

A note of thanks

PBS members were warmly thanked for their generosity in supporting a Corporate Member church with a huge restoration appeal. St Thomas à Becket at Cliffe, in the East Sussex county town of Lewes, faced a £60,000 repair bill for vital works to its ancient building. An appeal in this magazine yielded a huge response which helped the church reach its target and see the work completed on time and within budget.

Speaking at a reception after a festal service of BCP Evensong on 6th July, Churchwarden Trevor Butler thanked PBS members for their kindness. 'We owe

much to supporters of the Book of Common Prayer,' he said. 'Supporters in this town, across our diocese and those much further afield who made munificent donations towards our appeal. We are indebted to them all.'

The service was conducted by Brother George Linnegar, PTO Priest of St Thomas's, while the Rector of Lewes, the Revd Canon Richard Moatt, preached on Thomas Becket's legacy to the Christian Church. Music was provided by organist David Ollosson and the choir of St Anne's church within the United Benefice.

Teenagers, Confirmation and the Catechism

Tess Kuin Lawton

In my role as school chaplain, it has been my privilege to prepare 84 young adults and staff for Confirmation over nine years. It is a service which is still central to the Church of England and yet, on the ground, too many people do not understand what it is and what its purpose might be.

School ministry and University ministry have their feet very firmly planted in the secular world. This is a world where 'font' means a style of writing and 'confirmation' means to ink something into the diary, rather than having it there in pencil. So, before anything else, you find yourself having to be able to explain what Confirmation IS and I can promise you that is not that easy a task.

To add to the confusion, Church practice varies widely. There are large numbers of churches where it is simply not offered. Those churches which practise adult baptism cannot see a good reason for it. Children baptised when they are old enough to make their promises 'from their own mouths' do not understand why you need to 'confirm' those promises again. Many think it is a Catholic ritual and will have nothing to do with it. All this despite the fact that as priests we still ask whether someone has been confirmed if they come to us for marriage preparation or to ask questions of their vocation. The Institution of the Church thinks it is at the heart of the machine; whilst the secular day to day ignores it. The Church seems embarrassed by its inability to explain it, and everyday Christians have too little time to enquire further.

So, in this context, I want to argue that the Catechism of the Book of Common Prayer offers a helpful and spiritually rich starting point in the case for Confirmation.

I. 'A Catechism. That is to say an Instruction to be learned of every person before he be brought to be confirmed by the Bishop.'

Although it did go out of fashion, learning poetry and passages of scripture or soliloquies from plays is understood as educationally beneficial and apt. It is apt because neurological sciences have shown recently how elastic and trainable the brain is during childhood and adolescence. In 2009, the BBC established a competition for primary schools called 'Off by Heart', to bring back this important skill.

In 2013, Dr William Klemm argued in *Psychology Today* for the benefits of memorisation within education.

So, the first thing I want to note about the Catechism in the Book of Common Prayer is its exhortation that this is an 'Instruction to be learned'. I am not claiming that I have asked my students to learn the whole Catechism by heart, but I regularly use the prayers from the Confirmation Service as a small homework task to be learned. So, for example, the powerful prayer from the end of the Confirmation service in the Book of Common Prayer:

O Almighty Lord and everlasting God,
vouchsafe, we beseech thee, to direct, sanctify
and govern both our hearts and our
bodies in the ways of thy laws and in the works
of thy commandments;
that through thy most mighty protection, both
here and ever,
we may be preserved in body and soul;
Through our Lord and Saviour Jesus Christ.
Amen.

One thing which educational psychology has taught us in the intervening 400 years is that a task set for memorisation comes more easily to some than to others and we should always be sensitive to this. However, even one sentence of this prayer will provide spiritual food, and if you repeat it at the end of every session, it starts to bed into the memory as easily as if it were the Lord's Prayer.

II. 'What is your name?'

This is a profoundly biblical question. From the opening of Genesis where Creation is directly connected to a name, to the call of Moses and Deborah and Esther. Questions of identity are at the heart of adolescent angst whilst at the same time their ability to navigate the confusing world of 'identity politics' is deeply impressive. There is real power in this question and a sense of piecing together a young person's Christian history as the questions progress.

The way to work with this Catechism is, in my opinion, to make it a formal part of the classes. It needs to be thought through, used as a

springboard for discussion and then, at the end of the session, students can stand up and read and respond formally from the Prayer Book, together with the person leading the class. This created a moment of seriousness, and a proper intimation of liturgy in an otherwise very informal setting. Giving them something in that first session is a way of encouraging their commitment as well. So, they have a small book for writing in, and at the end of twenty minutes they will have a Bible verse and a task written down. Our first session considers God. 'What do you think of, when you think of God?', and of course the new confirmands then write the question in their book and have to think about it for the rest of the week. The other question I ask them to find out the answer to is 'What was your baptism like?' I follow it up with an e-mail home and a request for the baptism certificate if it is easily accessible.

This is where the Catechism comes in. They go home and ask about their baptism. The ones who are not baptised then get to hear the stories in the following week, and the Catechism gives a framework for theological discussion, particularly concentrating on the phrase 'he has called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace ...'. What does baptism mean? What does the water mean? What are we washing away? ('Pomp', 'vanity', 'sinful lust'). What does it feel like to 'begin again' with God? What might that mean for us in our everyday lives? Can you think of times when you have been vain or full of pomp, when it might have upset your friends? Are there examples of when your friends have been like that to you?

III. 'What dost thou chiefly learn in these Articles of thy Belief?'

When I became a curate in a rural five-parish benefice, I was given responsibility for a number of services of Morning and Evening Prayer, for different age groups and venues. After fretting at home about what to do for each one, I went to speak to my incumbent. He opened the Prayer Book and said, 'It's all here. There is no pressure to reinvent the wheel. This is about God, not you. Just learn to use the words with kindness and with wisdom.'

So, I developed a course entirely on what we already have in the 1662 Prayer Book. After the discussion of our image of God and of our own names, the Catechism offers us the Creed in toto, followed by a reinforcement of the Trinity. Be ready to discuss and explain why Jesus 'descended into hell', what 'the quick and the dead' are and what it

means it means to say the 'Catholick' Church (and why it is spelled with a 'k').

If you can avoid spending the next ten weeks discussing the Creed alone, the pattern and form in the Catechism allow us to open the classes with discussion of God as Creator, of Jesus as Redeemer and of a discussion of the Holy Spirit. This leads on to a class on the Trinity and why Christians believe in God as Three in One. These classes can be introduced with reference to the Catechism but then move back to the Bible and to discussion of particular verses or stories.

After these few sessions on core doctrine, the Catechism gives us the commandments: 'how many there be?' and 'which be they?' Of course, the Ten Commandments are a feature of the Prayer Book which have diminished in modern worship and church life. 'Ethics' is big business at 'A' level and teenagers are fond of knowing what the boundaries are. They like a set of rules and they really enjoy discussing them. The two which provide a rich seam for teaching are 'Thou shalt not take the Name of the Lord thy God in vain' and 'Thou shalt not covet'.

Young Christians are keen to know how Christianity is going to make a difference to their lives. They want to know what the rules are. 'Do Christians think it's ok to use Tinder, Miss?' Of course, neither the Bible nor the BCP gives us much help with clear-cut rules for that one, so it's good to look at ones which immediately address their lives and cut clearly across the centuries.

What of coveting? Well, quite apart from the hilarity and mirth generated by oxen and asses, or the feminist outrage of women being put into the same category as property, coveting what is not yours causes restlessness and unhappiness to the soul. Young people today are positively encouraged to covet their neighbour's iphone, their ipad, their Beats headphones, their Nike trainers. And it does indeed cause restlessness and unhappiness. Feelings of inadequacy. Of not being 'cool', or 'part of the crowd'. So we talk about these things and we talk about money and spiritual detachment from material things.

The structure of the Catechism continues to help us after this, as it considers the two most important things learned from the commandments: duty towards God and duty towards neighbour.

'What dost thou chiefly learn?'

I learn two things ... My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul and with all my strength; to worship him, to give

him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word and to serve him truly all the days of my life.

My duty towards my neighbour is to love him as myself To hurt nobody by word or deed: to be true and just in all my dealing: to bear no malice nor hatred in my heart ...

These two offer a rich source of discussion. On God: what would your daily life be like if you 'put your whole trust in God'? This opens up some very personal discussions about anxiety and stress, about the things which bother the minds of young people, the things they feel they have no control over (and that is most of their lives, after all). How would it feel to let go of that anxiety and concern? To hand it all over to God? To 'put your whole trust in God'? What difference might you see in someone's life when they were able to do that? But notice most of all, the beautiful final statement of the Catechist:

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace: which thou must learn at all times to call for by diligent prayer.

IV. 'Let me hear, therefore, if thou canst say the Lord's Prayer.'

As with all things for teenagers, the real learning takes place in the actions and words, rather than the ideas. And if you repeat the Lord's Prayer each time, or the Grace, or the Prayer from the end of the BCP Confirmation service, whichever prayer you repeat each time will start to be written on their hearts. And if you make sure you print it out and get them to stick it into their little books, it will also be kept for future reference.

The final part of the Catechism concerns the 'two sacraments' of the Church of England. It is a useful axis point to pick up once again the theme of baptism and also to start thinking about the Confirmation service itself. Those students who had been baptised as babies watch their friends making these same promises for themselves, after which they sign themselves with the blessed water as a group, one after the other. The sign of the cross is particularly important in this service: in water, in oil and to bless themselves. Teach them how to sign the cross before receiving and you create a space for them to feel spiritually prepared. To finish off the rehearsal by reading aloud this last part of the Catechism in church creates a fitting conclusion:

'to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men'.

So, I hope I have shown that the deep internal coherence of the Book of Common Prayer opens up a rich source of material which can be used as easily in the twenty-first century as it could be when it was created. I am not a slave to historical accuracy in the face of moral and theological progression and, personally speaking, there are times when I am uncomfortable with the continuous use of the masculine pronoun for God as well as the assumption of the male as normative for those being prepared for Confirmation. But, as with so many of the prayers with which we are so familiar from Morning Prayer and Evensong, I adore the language and the depth of spirituality which are contained within this Catechism and I hope I have inspired some of you here to look at it again and consider how it could be used in churches and schools today. Nothing the Church of England has yet produced comes close to the compact nature and simple elegance of this little book which fits neatly into the hand, handbag or jacket pocket. And if you give that to a teenager, as part of a series of classes where you have referenced it consistently, you are giving them a spiritual toolkit for life.

This article is an edited version of the talk given by the Revd Dr Tess Kuin Lawton, Chaplain of Worcester College, Oxford on the Catechism: 'Untapped wells of living water: Neglected pastoral resources in the BCP' at this year's Annual Conference.

The beauty of holiness

As a child, I grew up
Alongside the Book of Common Prayer,
The spine of the Anglican Church,
Absorbed it through my pores,
Perhaps by osmosis
Sunday by Sunday
Could not fathom it all,
But it afforded me
God-given glimpses of holiness, beauty.
But I do have a deep longing for God
And I harbour a notion that this longing
Will last until my life's end,
Until I meet God face to face
In all His beauty and holiness
The meanwhile nourished by
Cranmer's collects
Sunday by Sunday.

Christine Bennett

A book for tumultuous times

Peter Howell-Jones

For those of us who grew up with the Book of Common Prayer as the staple liturgical diet of Sunday worship (and these numbers are diminishing by the year), we were probably not fully aware of just how radical this 'Book of Common Prayer' actually was. This book was finally 'locked down' in 1662 after a century of argument about form and content. It remained unchanged until 1927 when proposals to amend it failed to gain Parliamentary approval, much to the anger and bewilderment of the Bishops of the Church of England.

This 'Book of Common Prayer' which has played a significant part in my Christian life and theological thinking increasingly challenges me to understand it more fully as a radical publication. Of course, to fully understand why this is so, we need some understanding of the context in which it was crafted and the impact it had on those who used it and worshipped through it.

The sixteenth century was a time of great social, political and religious change, and throughout Europe there was a growing movement amongst many to break free from the authority of the Pope. In England things were slightly different. As one commentator put it, 'the English Reformation was at the outset more of a political affair than a theological dispute. The reality of political differences between Rome and England allowed growing theological disputes to come to the fore.'

But with the oscillation of Catholic and Protestant monarchs, holding the country together was to become a feat of liturgical and theological engineering. For Bishops, theologians and parishioners, navigating a 'safe' course through the reigns of Henry, Edward, Mary and Elizabeth could very easily become a matter of life and death! So the Book of Common Prayer very much came into being as an agent of social and political control as well as carefully crafting the first theological and liturgical structures of the English Reformation—our thanks to Thomas Cranmer.

Cranmer wanted one book and one liturgical 'use' for the whole country. He wanted English folk to be able to go into any church in England on any given day and experience the same worship service in the same words, which he achieved. In doing so he radically changed doctrine in areas such as the Eucharist, clergy celibacy and the veneration of saints. And most importantly he focused on the

importance of reading the Bible.

This focus on scripture through the provision of a comprehensive lectionary for daily Bible reading helped fulfil Cranmer's primary goal of constantly exposing the people of England to scripture in a language they understood. Cranmer wanted the literate to read the Bible thoroughly and faithfully and the illiterate to hear it read every day. (Hence his emphasis in the Prayer Book rubrics on the importance of the priests reading the liturgy itself and the Bible readings '**in a loud voice**').

Thomas Cranmer was a man with mission, and whilst not finding favour with all, his focus on scripture and his commitment for all people to be able to hear it or read it was significant. And for good reason. In the first lesson of Peter we read 'For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men'. But how do we understand God's will? How do we grasp the fullness of God's revelation?

Well, Reformation thinking would certainly suggest the importance of engaging with scripture as the springboard for learning, understanding and applying God's will.

There is a danger, of course, when we talk about understanding God's will. Too often we limit our thinking to what we know about Christianity or how we understand Christian faith from our particular life experience.

From the moment we were born, we have been formed by our experiences: the environment we were born into, our family circumstances, the school we went to, the friends we had or have, our place of employment, churches we have been part of.

Whilst these experiences may well have been good and helped form us into the nicely rounded people that we are, there is a distinct possibility that who we are and what we think, particularly with regard to Christian faith, is now limited in some way, even restricted by the limited experiences that we have had.

I was browsing through a book in Church House, London recently debating whether to buy it or not. It was called *How then shall we live—Christian engagement with contemporary issues* by Sam Wells, Vicar of St Martin-in-the-Fields. The issues he identifies are thought-provoking: Islam and Islamist Extremism, Migration, International Development, Ecology, Social Media, Disability, The Family, Domestic Violence, LGBT Identity, Obesity, Retirement, Chronic Illness, Shame,

Dementia, Assisted Dying and Death.

Being Christian in our modern world demands that we engage with such issues in meaningful, insightful and life-giving ways. But being Christian in a modern world also requires us to put some effort into 'understanding God's will', which in Reformation terms pushes us back to the reading of scripture. Historically, when engaging with complex issues the Church has been at best been dogmatic and at worst downright uncaring! The loving God whom we say we worship is all too often portrayed as a tyrannical dictator who demands our unthinking loyalty, which forms us into a people who function more like moral policemen than ambassadors for a loving God!

And yet, in the ordination service of clergy the Declaration of Assent has these words:

The Church of England is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation.

In order to 'proclaim afresh in each generation' and to live out our Christian faith in any meaningful and engaging way, we need to understand the context in which we are now living and engage with scripture appropriately.

This was the challenge that Cranmer had to face up to and navigate with care during those Reformation years. And the Prayer Book provided a significant contribution to that changing context. In today's complex and challenging world, the Prayer Book still has a significant role to play in reminding us of the foundations that were laid during the Reformation years—times of political, social and religious turmoil. It also calls us back to scripture and the importance of looking beyond our own knowledge, to seek the greater knowledge of God and the understanding of his will by immersing ourselves in his word.

I guess a key question for us all is how can we once again help our nation to engage more fully with Holy Scripture? How can we emulate Cranmer's aspiration to expose the people of England to Holy Scripture and so help form the nation? Well, unlike Cranmer, speaking it 'in a loud voice' will probably not work.

But choosing to live by it, allowing its values and ethics to inform our decision-making in business and our personal living, whilst only a small step,

could impact many thousands of people we come into contact with each day of our lives. At the heart of the Reformation was a passion and personal commitment to see things differently, to refuse to live by the predictable tunes of the day, and to have the faith to step out into uncharted territory, believing that God would guide, and that people's understanding of who God is would be enhanced, developed and encouraged. The baton in this generation is in our hands. The question is, what are we going to do with it?

The Very Revd Peter Howell-Jones is Dean of Blackburn.

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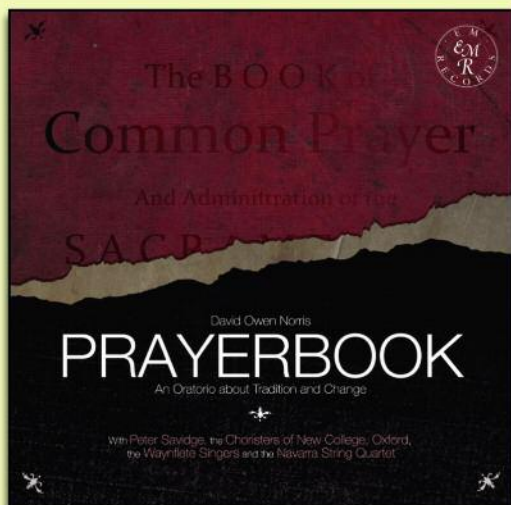
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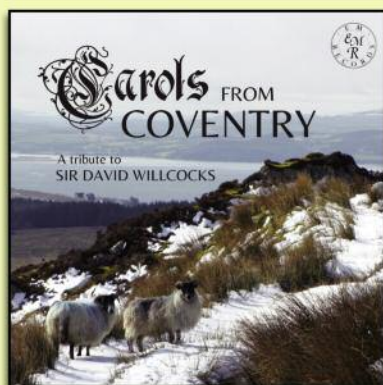
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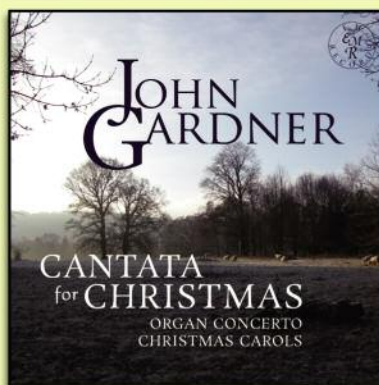
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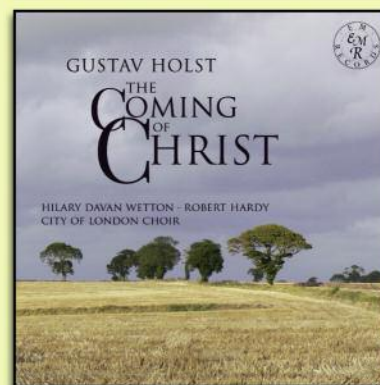
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Brand new glossary will assist today's understanding of the Book of Common Prayer

First-year students in theological colleges across the country are to receive a brand new glossary to assist their understanding of the free copy of the Book of Common Prayer handed to them by the Prayer Book Society at the start of their studies. The glossary is also available to others free of charge.

Although Cranmer committed himself to setting out church services in 'a tongue understood of the people', the meaning of some of his language—as with Shakespeare's—has changed over the centuries. The new glossary aims to help theological students and other Prayer Book users understand words which are unfamiliar or whose meanings have changed. They range from *supplication* and *satisfaction* to *oblation* and *holpen*.

The brainchild of Bristol PR consultant and Prayer Book Society Press Officer Tim Stanley, the glossary is produced by the Prayer Book Society and has been researched and drafted by Fergus Butler-Gallie, a 25-year-old ordinand at Westcott House Theological College in Cambridge. A glossary card is enclosed with the magazine. However, if readers would like one or two additional copies they should please send a stamped addressed envelope (DL size), clearly marked 'GLOSSARY' in the top left-hand corner, to the PBS office at Copyhold Farm (address on the inside front cover). For larger quantities (for churches etc.), please contact Copyhold Farm by e-mail or telephone.

Thoughts on a grandchild's school sweatshirt during the home-run!

'Christus in vobis.'

'My dear little flower.'

Christ within us: Written upon your breast.

Why seek ye this Jesus

In far distant lands

For He is inside you never to depart!

Christus in vobis is your school song.

That is your burden;

That is your joy.

That is your cross

And that is your life.

So sit up tall and

Stand proud in the world

For Christus in vobis

Is your motto and style.

'My dear little flower? Don't call me a little flower,

Please, Nana! I'm Josh; just call me Josh.'

No; you misunderstand me.

The flower – no, not you,

But our own dear Lord.

For Christus in vobis

Is the bloom and flower.

He blooms if you let Him.

He blooms and he blooms.

He flowers in the darkness,

Collecting His light

From the shine in the Moon.

Christus blooming!

Blooming Christus!

In vobis. – **Ici** –

The perfume of the moment;

The smell of the dark.

Attraction blooming!

Flower's blooming attracting

The bees of the night;

Lovers, embracing as the Son rises over the Garden.

'What did you learn at School today, Joshua?'

'Nothing much. Do you like my new school sweatshirt?

And please don't call me Joshua. Mum only calls me Joshua when I'm naughty!'

Michael Speight

Co-ordinator's column

John Service

I am employed full time as Churches and Clergy Co-ordinator. My job description consists largely of liaison between PBS clergy (including ordinands) and PBS places of worship (including Corporate Members).

Visit to Cranmer Hall, St John's College, Durham, 16th June

I had a meeting with Nick Moor and Philip Plyming who are extremely well disposed towards the Society. There is a weekly BCP Evensong, and during the academic year one week is solely devoted to the BCP. They agreed to display prominently a stand full of membership wallets and two of the new glossary bookmarks, and also to promote the YouTube videos to students.



Visit to Carlisle Branch and AGM at Kendal Parish Church, 17th June

David Richardson chaired the Branch AGM following sung Mattins. John Scrivener gave an excellent overview of the Society's priorities, explaining that I would give an account of activities and projects at the lunch following the AGM.



At the lunch over 40 members listened to my description of the projects and activities that I am engaged in, giving me the opportunity of presenting a vigorous and positive picture of the Society.

School Chaplaincy Conference, 21st-23rd June

The two PBS seminar sessions featured the Revd Simon Thorn, Dean of Chapel at Winchester College, the Revd Thomas Plant, Chaplain-designate of Lichfield Cathedral School, the Revd James Power, Chaplain of Harrow School and Vicar of St Mary's Harrow on the Hill, and the Revd Rachel Weir, Chaplain of Highgate School.



Fergus Butler-Gallie, a 25-year-old ordinand from Westcott House, did a great job manning the PBS stand whilst putting the case for the BCP, with excellent results. Many of the delegates visited the PBS stand, with over 60 of the new PBS carrier bags being handed out from the stand containing a copy of *Faith & Worship*, *The Prayer Book Today*, a membership wallet, one glossary bookmark, one pack of twelve glossaries and the Cranmer Awards leaflet.

Gresham Books, who had the neighbouring stand, have joined the Society as a Corporate Member. They specialise in high-quality bespoke hymn books for very many prominent schools. They would be interested in having a stand at the PBS Annual Conference.

Parcevall Hall retreat

Michael Brydon

The Lent edition of *The Prayer Book Today* advertised the annual Prayer Book retreat of the Anglican Association at Parcevall Hall in the Yorkshire valley of Wharfedale. I had never been before but decided that a combination of Yorkshire scenery, Prayer Book worship and devotional addresses might be just what I needed.

Parcevall Hall, once the farmhouse lair of a notorious highwayman known as 'Swift Nick', was turned into a gracious country house by the late Sir William Milner between the wars. He was a notable plantsman who created the most stunning gardens with plants from all over the world. The hall and gardens were left in trust to the Shrine of Our Lady of Walsingham and are currently leased to the Diocese of Leeds as a retreat house. It is rather like staying in a private country house with the family portraits, solid furniture and the most amazing grounds to wander in. I used to like going out onto the series of stepped terraces, with their ponds, waterfalls, fabulous herbaceous borders and numerous visiting swallows. The view was equally brilliant, with the romantic millstone grit crags of Simon's Seat at the top of the dale.

Each day we met for Mattins, Evensong, Holy Communion and Compline, with the Litany also being said on Wednesday and Friday. The Revd Preb. William Scott, who until retirement was Sub-Dean to the Chapel Royal, delivered six splendid addresses on the spirituality of the Prayer Book. He did it with a light touch but gave us all some wonderful insights. After each talk he gave out a very useful handout containing poems and prose to read, and suggested ways to reflect upon them. From the Monday

evening until the Thursday evening we were in silence.

In the afternoon we were given free time. You could enjoy the gardens, browse the splendid collection of library books or go walking in the dales. The Revd Preb. Scott also made himself available for anyone who wanted to speak to him. We were very well looked after by the warden, with three meals a day, along with morning coffee and tea and cake in the afternoon. It is amazing how adept you can become at silent communication.



The organisation of the week was in the capable hands of Mrs Rosemary Hall. If you have been to the Prayer Book Society Conference you will know Rosemary as the lady who does such a brilliant job co-ordinating all those taxis to the station. I very much hope that I will be able to attend the retreat next year.


The Revd Dr Michael Brydon is Rector of
Catsfield and Crowhurst.

Edenham Regional House near Bourne in South Lincolnshire is offering two conducted retreats during which the Prayer Book is used for all the worship. There is an Advent Retreat from Monday, 4th December at 6.00p.m. to Friday, 8th December after breakfast. The Lent Retreat is from Monday, 5th March at 6.00p.m. to Friday, 9th March after breakfast. All rooms are ensuite. A suggested contribution towards the cost is £175. Both retreats are to be led by Canon Andrew Hawes. For further details contact the Regional House on 01778 591358 or at edenhamoffice@gmail.com. Alternatively see www.edenhamregionalhouse.org.

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Prayer Books meet need for new church members

The Revd Mark Hart is Rector of the Cheshire parishes of St Peter's Plemstall and St John the Baptist Guilden Sutton. He has drawn attention to nationwide research into attendances by religion researcher Peter Brierley, which confirms a drop in young churchgoers, while also showing sustained numbers of people aged 65 and upwards attending church services, due to a steady influx of older adults. 'My hunch is that a significant number of people who had a church background in their youth are returning to church in later life,' he says.

Mark, who is also an Assistant Director of Ordinands in the Diocese of Chester, points out that, at a time when a growing number of older people are living with dementia, more clergy and churches need to respond to their need for accessibility to worship.

David Richardson, who is both a Reader in the Diocese of Carlisle and Dementia Co-ordinator of Churches Together in Cumbria, adds:

Despite the confusion that some people with dementia may experience, those who grew up with the Book of Common Prayer commonly used for services during their childhood may remember it because, in many cases, their long-term memory is better than their short-term recollection. There is a strong case for more churches across the country to

follow those already re-introducing Prayer Book services on a regular basis. If churches wish to retain the older people in their congregations and attract back others of the pensioner generation, they need to recognise that use of familiar traditional items will help a lot—even if they are only half-remembered snatches of hymns or collects from old-style school assemblies.

Considerations which apply to the older generation in general apply with particular force to people affected by dementia, he explains.

The 'old Lord's Prayer' and other words found in the Prayer Book, heard week by week in earlier years, are likely to be stored within a person's long-term memory. Use of such material can help him or her continue to participate in worship for much longer than would otherwise be the case.

Commenting on the growth in the number of older people attending church services, the Chairman of the Prayer Book Society, Prudence Dailey, suggests that use of the Book of Common Prayer should be regarded as a key element in the response of a parish to the challenge of providing worship opportunities for all ages.

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Comings and goings on the Board of Trustees

At the Annual General Meeting, we welcomed Iain Milne to the Board (elected to fill a vacancy). He was born and grew up in London, was christened in Fairmilehead Parish Church (Church of Scotland), and moved to York as an undergraduate History student in 2008. There he discovered the Book of Common Prayer, began going to church for the first time, and was confirmed in 2011. He subsequently trained in York as a solicitor and now practises at the city's oldest firm, Grays. He has served in various church roles, including on the PBS York Branch Committee since 2014 and as churchwarden of St Lawrence, York, since 2016.



Iain Milne

We said 'goodbye' to the Revd Andrew Montgomerie, who stepped down as Regional Trustee for the West & Central Region. A replacement Regional Trustee is currently being sought.

Correspondence

Dear Sir,

About three years ago I mentioned that our small village church at Coleman's Hatch in West Sussex has sung Evensong once a month and that a new anthem is sung each time. I asked if any other small village could match this. So far there have been no takers. The challenge is still there!

Godfrey Dann

Dear Sir,

I think the concern with limiting forms of address to the Almighty [referring to Dr David Fuller's letter in the Trinity 2017 edition of *The Prayer Book Today*, pp.22-3] is perhaps best summed up in the Walton/Sitwell setting of 'Belshazzar's Feast'. As we know, Belshazzar the king made a great feast to a thousand of his lords, and proposes a toast:

Praise ye the god of gold!
Praise ye the god of silver!
Praise ye the god of iron!
Praise ye the god of wood!
Praise ye the god of stone!
Praise ye the god of brass!

All very well so far. But then the ladies whisper, 'Praise ye the gods', and all of a sudden the audience knows that all is not well for Belshazzar. As his people have thought to divide God, so is his kingdom divided.

Adam Wasenczuk

Dear Sir,

Neil Inkley raises a number of interesting points in his letter (*The Prayer Book Today*, Trinity 2017, p.23). The rubrics that follow the Collects for The First Sunday in Advent, the Commemoration of the Martyrdom of St Stephen and Ash Wednesday were appended in the 1662 edition of the Book of

Common Prayer; they did not appear in either of Cranmer's English Prayer Books or the Elizabethan Book of 1559. (I must admit that I had forgotten about the St Stephen's Day rubric until Mr Inkley

Military Service

No heavenly-pointed steeple here, no ancient, arch-ed door –
Our sanctuary: a Nissen hut of red-brick walls and floor.
No frankincense, no coloured glaze, no bell to summon all –
A table and a cross suffice for those who heed the call.

Outside: coarse serge and harsher voice parade the rock-hard square.
Metallic, crashing, bashing boots; men shout, they swear, they scare.
Then order, port and shoulder arms! Yes, slope those killing tools!
Staccato-heel, sharp-flashing-steel, kowtow to barking fools.

Inside: our ribboned officer segues to humble priest
(White-robed for ancient rite, and thus, meek servant at the feast).
He kneels in lowly, silent awe, as flick'ing candles glow;
Their light and life and warming power on worshippers bestow.

How shall we sing the Lord's song in a strange land far from home?
Remembered words and liturgy sustain us when we roam:
Swirling majestic Merbecke wafts its oral fragrance sweet,
Plaintive, flowing, surging, rising, praising Paraclete.

Animato, amoroso, plain chant's heaven-scent.
So here is light, and life, and love – familiar breeds content.
Thus, white and light appear more bright, now redolent hues of old
Cascade in lapis lazuli . . . rose red . . . iconic gold.

Transported to a ceiling place we share an angel's view:
Below, our penitential frames float in a haze of blue . . .
'Holy, Holy, Holy, Lord . . .' we dimly hear the bell . . .
Then we return to mortal form wherein our spirits dwell.

'Bonding' is a buzz word now but we've known this for aye.
'Where two or three are gathered . . .' says our Lord, then, ' . . . there
am I.'
With saints above, and loved ones far, communion is complete,
Our litany, our union, our fellowship replete.

While artists seek perfection in untidy, unmade bed,
So Beauty, Truth and Goodness flow from consecrated shed.
Oh, holy corrugated roof! Oh, hallowed, sacred hut!
Please bless this rich oasis, Lord, whose door is never shut.

Tony Wheatley

reminded me of it.)

Mr Inkley suggests that the clergy have to dart between different liturgies and, in today's multi-liturgical Church (one might almost say ancient-and-modern Church), there is a certain inevitability about this. However, we must not forget that it is incumbent on all clergy (no pun intended!) to recite the Daily Offices, either in church or, more likely, in their parsonages or rectories. Those who follow 1662 orders of Morning and Evening Prayer and use the Prayer Book Collects will surely follow the relevant rubrics and will have no excuse for forgetting them in Public Worship. Other priests, perhaps from younger generations, may use other formats of the Divine Office. They will probably use the Collects printed in the Revised Common Lectionary (which is now more or less universally accepted across many churches). The RCL contains rubrics referring to the Collects for Advent I and Ash Wednesday but these only suggest that they may be used in place of the published Post-Communion prayers for the relevant seasons, not that they should be added to the Collects for the day. The RCL rubric for Ash Wednesday recommends that the Collect should only replace the Post-Communion prayer until 'the Saturday after the fourth Sunday in Lent'. There is no RCL rubric for St Stephen's Day. The inclusion or exclusion of supplementary Collects may well depend on which source book provides the Propers.

There is, incidentally, a certain ambiguity about the wording of the Prayer Book rubrics; all three are different. That following the First Sunday in Advent says, 'This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve' (not Christmas Day, as Mr Inkley suggested). Does this mean that **all** of the Collects for the Advent Season have to be read every day? It could be so interpreted! The rubric for St Stephen's Day says, 'Then shall follow the Collect of the Nativity, which shall be said continuously unto New-year's Eve'. What interpretations could be put on the word 'continuously'? On Ash Wednesday we read, 'This Collect is to be read every day in Lent after the Collect appointed for the Day'. By tradition, Lent comprises Ash Wednesday and the three days following it, plus six days in each of the next six weeks (40 days,

not including Sundays). Sundays, on which the Church celebrates the glories of the Resurrection, are not meant to be days of penitence. So, should the Ash Wednesday Collect be included in Sunday services during Lent? As is often the case in the Book of Common Prayer, its vagueness and indistinctness lead to more questions than answers!

As to Mr Inkley's query about the necessity for Parliamentary legislation to insert additional rubrics, the answer is unclear. Any proposal for changes to the Book of Common Prayer would most certainly have to be argued in General Synod, which is, after all, the Church of England's arm of Parliament. One can only wonder at the ferocity of debate that would ensue; what wording should be used, where should the insertions be made, what other minor corrections should be included? We must think back to 1927-8 and the difficulties that resulted from earlier attempts at revision! My advice would be, 'Leave well alone!'

Perhaps we should, in Christian charity, just sigh quietly when a Collect is omitted and pray it for ourselves after the service is concluded. I can only add that, after 60+ years of being an altar server, such minor priestly shortcomings pale into insignificance when compared with some of the other liturgical enormities that I have witnessed!

Dr David Fuller

The Beauty of Holiness

Said beauty unto holiness, 'Can I all be all of thee?'

'I fear not,' answered holiness, 'for you are bound to see
That there are things which charm the eye and other senses too
But there can be an earthly kind with earthly human hue.
Such things are fine, aesthetic, but not necessarily riven
With that special other quality to take them up to heaven.'

Said holiness to beauty, 'Can I be all of thee?'

'Indeed so,' answered beauty, 'for you are bound to see
That holiness is heavenward faced,
There only beauteous things are placed
And thus, with God's good grace full-crowned,
The beauty of holiness doth abound.'

Together said beauty and holiness, 'Then can we overlap?'

'Indeed,' they answered both at once, their closeness no mishap.
Then beauty said, 'The larger thing, it must be me for not all of
me is holy.'

'Yes,' holiness replied, 'the smaller one is me, though all of me
is beauty.'

Just see us as concentric rings, the core of which is me;
Which is only right and proper where holiness should be.'

Neil Inkley

News from the Branches



The Dean of Blackburn gives his sermon

Blackburn

Blackburn Branch held its customary Annual Festival in the cathedral on 13th May. Octavius sang Holy Communion and Evensong services. The celebrant was Canon Andrew Hindley (Sacrist), the preacher was the Very Revd Peter Howell-Jones (Dean) and the afternoon speaker—on the 500th anniversary of the Reformation—was Canon Dr Ian Stockton (Chancellor).

As well as our own members, there was the usual support from Carlisle, Newcastle, Manchester, Liverpool, Chester and this year, Oxford, Branches.

The representative from Carlisle was Arthur Moss, the doyen of that Branch. In recent years he has had a lift but, with the lift not being available on this occasion, he drove himself down from Kendal. It was his 92nd birthday.

Carlisle

The weekly Thursday morning service of BCP Holy Communion in the Parr Chapel of Kendal Parish Church is much appreciated. Thursday, 18th May was special in that Mr Arthur Moss, President of

Carlisle Branch and Reader Emeritus, celebrated the 55th anniversary of his licensing as a Reader, and 43 of those years have been spent at KPC, where he continues to serve at 92.

Exeter

On Saturday, 7th May the Branch Chairman, the Revd Preb. Paul Hancock, addressed members and parishioners at a meeting in the new and splendid Rowe Church Hall, Sparkwell on 'The life and work of a parish priest'. The Revd Preb. Hancock gave a fascinating talk on his 50 years in the ministry with candid insight into the diverse parishes where he served in Lichfield, Truro and Exeter Dioceses. He was thanked by the Branch President, Mr Patrick Martin. A delicious tea was provided and served by the 'church ladies' who, in appreciation, received bouquets of flowers. Choral Evensong followed at All Saints' Church, Sparkwell and was conducted by the Revd John Perry. The anthem 'Sunset and Evening Star' was sung by the choir. Grateful thanks go to Mr Patrick Martin who so ably organised this enjoyable event.

Saturday, 17th June saw the Branch AGM held in The Pearson Room, Exeter Cathedral. The day started at 11.00a.m. with an informative conducted tour of the cathedral, which included a lunchtime concert for anyone who wished to attend, and then a short break for lunch. The AGM began at 2.15p.m. The Chairman highlighted some of the points he made in his Annual Report which was printed out, with copies having been given to each member beforehand. Mrs Esme Heath said that she now wished to retire as Secretary, and the Chairman thanked her profusely for all her work for the Branch/Society over the last ten years. She was presented with a garden token and a bouquet of flowers, at which point she thanked everyone. Mrs Ellen Copper and Mrs Marigold Seager-Berry were voted onto the Branch Committee and Mr Patrick Martin was voted in as Branch President.

The Chairman then welcomed the Rt Revd Martin Shaw (retired Bishop of Argyll & The Isles) to address the meeting on 'The Revival of Anglican Religious Communities & The Anglo Catholic use of The Book of Common Prayer', where he gave an insight into his Episcopalian upbringing in Paisley, Scotland. He elaborated on the deep spirituality of the BCP, The Prayer of Obligation and The Gloria in the Service of Holy Communion. The Bishop also covered in detail the singing of the Daily Office, The Monastic Diurnal (the Office Book of the Cowley Fathers), The Anglican Breviary and The English Missal. The Chairman thanked the Bishop for his very informative and stimulating talk. Appreciation was shown to the Bishop by those

attending the meeting. Choral Evensong followed in the quire of the cathedral and was conducted by Bishop Martin Shaw.

Lincoln

The Annual Meeting took place at St Nicholas, Newport, Lincoln on 13th May, and it was agreed that the Branch would prepare for a Prayer Book Festival to take place at Grimsthorpe Castle in May 2018—watch this space! Sixteen members of Lincoln Branch, with the kind help of Lord Cormack (Lincoln being his ‘home Branch’), visited the House of Lords on 15th June. Following afternoon tea and a tour of the House, the company gathered in the crypt chapel for Evening Prayer.

Oxford

Branch AGM

Our Branch AGM took place on Saturday, 20th May at Pusey House, Oxford by kind permission of the Principal, the Revd George Westhaver, and was attended by some twenty-four members and friends, slightly outnumbered by twenty-five apologies for absence. In his report the Secretary, John Dearing, gave details of the past year’s events, namely the Cranmer Commemoration in March, presentation of prayer books to new deacons in June, a summer visit to Pinewood film studios in July, Branch heats of the Cranmer Awards in November, and our annual Advent Carol Service in December. He reported that the Branch membership was 220 including Corporate Members.

The following Branch officers were re-elected—Chairman: Mr Geoffrey Horne, Secretary: Mr John Dearing, Chaplain: the Revd Jonathan Beswick. In addition, the Revd Dr Roger Beckwith and the

Rt Revd James Johnson were re-appointed as Branch President and Vice-President respectively. The committee was re-elected en bloc with the addition of Bishop Johnson. Mr John Mitchell and Mr Selwyn Charles-Jones did not seek re-election, in Mr Mitchell’s case because of his imminent move to Cornwall. Both were thanked for their long and dedicated service to the Branch. A vote of thanks was also expressed to Mrs Lesley Philpot for her hard work in organising the Cranmer Awards heats.

The meeting concluded with an address by the Revd Mark Stafford, Chaplain at Pusey House, in which he explored the challenges of presenting the Prayer Book to the younger generation in an age of instant communication. This was followed by an excellent tea provided by the Pusey House staff and Evensong in the chapel. During the meeting Mr and Mrs Gervase Duffield again provided a display of antiquarian prayer books and related publications for perusal and sale.

BCP presentation to ordinands

It is our custom, as a Branch, to present prayer books to new deacons on the occasion of their ordination. The books presented are a good-quality edition with a slightly enlarged print. This year’s presentation took place on 28th June at Ripon Theological College near Oxford, with Branch Chairman Geoffrey Horne giving books to twenty-eight ordinands at the start of their Pre-Ordination Retreat. In a short speech, Geoffrey gave a brief description of the PBS and the historical value of the Book of Common Prayer. He said that while we do not expect it to be used exclusively for worship we should like to see it in more regular use at principal church services.

Peterborough

The committee of the Diocesan Branch, on behalf of all members, have expressed their enormous gratitude to Mrs Mary Stewart for her twenty-one years as Secretary, Treasurer and overall organiser of the Branch’s activities. Mary is now standing down but we are very pleased that she will be remaining on the committee.

The AGM was held on Sunday, 14th May at St Mary the Virgin, Higham Ferrers, where their full choir sang Evensong under the direction of the Organist and Choirmaster Mr Tony Edwards.

Rochester

When the Dean of Rochester, the Very Revd Dr Philip Hesketh, came as Guest of Honour to the Rochester heat for the Cranmer Awards, he invited us to organise a visit to the cathedral when he would arrange for us to see some other treasures of the library as well as the Textus Roffensis in the new Crypt exhibition. Committee member Lela Weavers liaised with the cathedral and on Saturday, 22nd July a group, which also included members from the Canterbury and London Branches, was delighted to take up that invitation. After two years of excavations and restoration, the crypt has been re-opened. The sensitive up-lighting enhances an enchantingly delicate web of pillars in the crypt chapel. The rest of the impressive space is available for exhibitions, including a suitable home for the Textus and other cathedral treasures.

Of great significance to PBS members in the current display is Henry VIII’s Great Bible, open at its frontispiece showing the King handing the first authorised English Bible to Cranmer and Thomas Cromwell, which they in turn offer to clergy and laity. It is,



Lisa Johnson indicates the date 1662 in a Prayer Book from the Rochester Cathedral library

of course, from this translation that our Prayer Book psalms and canticles are drawn. There we were also able to see the cathedral's sealed copy of the 1662 Book of Common Prayer with its accompanying charter under the great seal of Charles II.

After lunch two volunteer guides, Rosemary Dymond and John Bradshaw, each took half the group on fascinating tours of features of the cathedral which are so easy to pass by unnoticed, for example the 'green men' on the

fourteenth-century tomb of Bishop Hamo de Hythe, with lips puckered to waft his soul to heaven. The image of the Bishop is long gone, leaving only an easily overlooked niche in the passage to the Pilgrims' Steps. But we were informed that a little naked figure at the top of the elaborate arched doorway into the Chapter Room, symbolising a purified soul ascending from purgatory, was believed to represent Bishop Hamo, who commissioned the work.

The Chapter Room is now the refurbished library, and there we were met by the Revd Canon Rachel Phillips and Lisa Johnson, the cathedral's Volunteers Manager, who had selected volumes of especial interest to lovers of the Book of Common Prayer, including a folio 1662 printing of the Prayer Book, with David Loggan's famous architectural frontispiece. On a far smaller scale was 'A collection of private devotions' for the ladies of the Court of Henrietta Maria, wife of Charles I, attributed to Bishop John Cosin, a prime mover in the revision of 1662.

This was followed by Choral Evensong beautifully sung by the St Mary's Singers. Canon Phillips welcomed Society members to the service and included in the prayers the General Thanksgiving.

Chaldon's Doom and the witch-proofed house

On Friday, 1st September we went out of area to the Church of St Peter and St Paul, Chaldon, near Caterham, in the county of Surrey and Diocese of Southwark. Eileen Vassie, another committee

A TEAM THAT YOU CAN TRUST

Which trade would you say has the worst possible reputation? It has to be the used car sales, right? Rogues, sharks, con men are all phrases that can be associated with sellers of second hand cars, and buying one can be a big and expensive risk. Well it really does not need to be that way, as there is a professional team with over 30 years experience in supplying the finest, best prepared used cars to the Christian community, all at the fairest price.

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Ted Howard explains the Chaldon wall painting

member, arranged for her old friend, Prof. Ted Howard, to give us his fascinating talk about the history of the church and its thirteenth-century doom mural depicting the 'Ladder of Salvation of the Human Soul'.

Seeing pictures of this unique wall painting on internet sites does nothing to prepare one for the overwhelming impact of this depiction of heaven, hell and purgatory. Whitewashed over in the Reformation, it was rediscovered in 1869. As Ted unpicked the iconography for us from the Tree of the knowledge of Good and Evil, through the Seven Deadly sins and punishments of hell, to Christ overcoming Satan, it

was easy to understand why some wished that it had remained undiscovered.

If this were not enough, Ted had arranged for us to visit Chaldon Court, the fourteenth-century house adjacent to the church, which is possibly the oldest building in England in domestic use. The present owner, Mrs Madeline Hutchins, showed us around the three-storey house which consisted of three ranges. The moulding of many beams showed that the building had been intended to impress. Madeline pointed out traces of painted decoration still to be seen on some beams. Deliberate scorch marks and witch marks carved around windows, doorways and fireplaces fended off evil spirits. The house, which came with a Tudor bedstead, even boasts the remains of fourteenth-century carved bargeboards in a gable end.

We are very grateful to Prof. Ted Howard for his absorbing talk and to Mrs Hutchins for making us welcome in her unique home.

Worcester

The Worcestershire Branch of the PBS were treated to a very enjoyable lunch on 29th July at Hopton Court, Alfrick, by Dan and

Jackie Higgins. Lunch was followed by Evensong at Leigh Church by kind permission of the Revd Anne Potter. A retiring collection was raised in aid of the PBS. The Worcestershire Branch of PBS is keen to grow its lively membership and encourages existing members to recruit where possible. There will be a similar lunch and service in May next year on a date to be confirmed.

We will remember them ...

Those who have supported the aims and objectives of the PBS over the years will recall a number of campaigners who have died recently.

Shirley Trefusis, widow of former PBS Chairman Jack Trefusis and herself a PBS champion, died this summer in the West Country. Her eyesight had failed some years ago but she retained an interest in all around her. Born Shirley Scott Barton, she met Jack in Scandinavia after the war during a diplomatic reception on board a Royal Navy ship!

Rosemary Anne Sisson, who has died aged almost 94, was devoted to the BCP and was a regular judge of the early Cranmer Awards. She was a doyenne of television scriptwriters, and many will recall that her hits included *Upstairs, Downstairs* and *The Duchess of Duke Street*, as well as others too numerous to list here. Born in Enfield in October 1923, she died in July having lived in the London suburb of Parsons Green. She was a lively and splendid character.

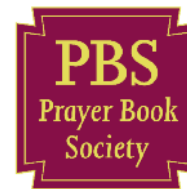
Across the Atlantic Auburn Traycik died in May aged 64, having suffered from Parkinson's Disease. Auburn was a former Board member of the Prayer Book Society in America and a superb Washington journalist, as well as being a former Editor of *The Christian Challenge*.



Madeline Hutchins points out scorch and witch marks on a moulded brace



PBS TRADING MICHAELMAS 2017



Inclusion of an item in this list does not necessarily indicate that it has the support of the Society.

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| <p>107 £24.00
The Homilies. John Griffiths. 1859 Ed. (2006) Sbk, 438pp. With the BCP and the King James Bible, the third member of the great Anglican triad, 'appointed to be read in churches'. The entire First and Second books of Homilies.</p> | <p>215 £1.00
What Has The Beautiful To Do With The Holy? Roger Homan. (1995) Sbk, 15pp. The perennially popular, learned and witty booklet. A reminder of what we are in danger of losing through the banality of modern liturgies.</p> | <p>205 £3.95
The Order for Morning Prayer 1662. Annotated by Peter Toon. (2011) Sbk, 35pp. Morning Prayer is less common than it was, and this edition with explanatory notes may be helpful to ordinary churchgoers as well as newcomers. An aid to devotion rather than a scholarly commentary, in the same series as our annotated Evening Prayer and annotated Holy Communion.</p> |
| <p>59 £16.99
The Canterbury Companion to the BCP Gospels. Raymond Chapman. (2014) Sbk, 185pp. For every BCP service of Holy Communion, Mattins or Evensong, where the sermon focuses on the Gospel of the day, here is an inspirational and practical companion for preachers, by a leading member of the Prayer Book Society. In its 350th anniversary year, many churches rediscovered the BCP, which still remains the primary prayer book of the Church of England. This companion is also designed as a devotional guide, to be read in preparation for worship and is also ideal for the housebound. For each Sunday and saint's day in the year there is a commentary on the Gospel of the day, an appropriate verse or prose quotation, and a prayer in traditional language to harmonise with the KJV text used in the Prayer Book. The Book of Common Prayer has a one-year lectionary; nevertheless the Gospel readings cover all the seasons of the church's year and explore more general themes during the long season of Trinity.</p> | <p>303 £2.50
The Blackburn Papers. Sbk, 60pp. PBS Blackburn Branch attracts high-quality speakers to its events. This interesting, readable collection of eight sermons and addresses delivered over three years covers a variety of subjects connected with the Prayer Book.</p> | <p>207 £10.80
Why Sacraments? The Revd Dr Andrew Davison. (2013) Sbk, 186pp. (Highly Recommended) This is no dry, step-by-step exposition of sacramental ritual. Instead one is engagingly immersed within theology and practice, with the interrelation of the sacraments and realities of life demonstrated in an intuitive, compelling way.</p> |
| <p>710 £16.95
The Book of Common Prayer: A Biography. Alan Jacobs. (2013) Hbk, 256pp. In this 'biography' Alan Jacobs traces the life of the BCP from the English Reformation to the modern era. 'Within a mere 200 pages one could not wish for a more engaging introduction to the history of the Prayer Book. It is beautifully written and produced, and would make a perfect gift... This is a triumph of compression and lucidity.' David Martin, <i>Church Times</i></p> | <p>702 £9.99
Foretaste of Heaven amidst Suffering. Peter Toon. (2010) Sbk, 111pp. A witness to the enabling grace of God in a time of grave illness, showing how the Christian hope of the Resurrection of the Dead lifts the mind and heart above the sadness of imminent death.</p> | <p>210 £25.00
The Anglican Psalter. (2010) Sbk, 352pp. 'John Scott has brought together an appealing collection of chants...and his own sensible style of pointing psalms' (PBS Advent 2010 Journal). A very good traditional-text Psalter for the larger parish church.</p> |
| <p>113 £4.95
The Order for Holy Communion 1662. Annotated by Peter Toon. (2004) Sbk, 48pp. Designed for the ordinary churchgoer, for clergy either new to their vocation or unfamiliar with the BCP and for all interested in gaining a greater understanding of the service and its evolution. Very conveniently places the full service on the left page, with Dr Toon's scholarly, helpful and readable notes of explanation opposite.</p> | <p>711 £12.99
George Herbert: The Complete English Works. (1995) Hbk, 509pp. One of seventeenth-century England's major writers and one of the finest religious poets in any language, Herbert has stood for too long in the shadows of Milton and Donne. In this completely new edition of Herbert's works, the distinguished scholar and translator Ann Pasternak-Slater shows through detailed textual notes, a re-ordering of the poems, and an extensive introduction, just how great a writer Herbert was.</p> | <p>213 £9.00
These Our Prayers. Compiled by Raymond Chapman. (2012) Hbk, 175pp. A collection of prayers, mainly by English writers but also some translated from earlier sources. They were chosen as expressing orthodox Christian faith, and are in the traditional language of the Book of Common Prayer. They will be valuable in private devotions but are also suitable for prayer groups or in special services. They are arranged under headings to enable choice for particular needs and occasions, and are printed in a compact and beautifully produced volume.</p> |
| <p>124 £8.00
The St Peter's Chant Book. Compiled and arranged by David Wulstan. (2011) Sbk, 36pp. A church with a choir needs a chant book for Psalms, Canticles etc., and this is the best available. The words are those of the Book of Common Prayer. The editor is both a distinguished musicologist and conductor of choirs and also an experienced parish church organist. His selection is made from an unrivalled knowledge of the Anglican tradition of change and of what churches need. For a full introduction see Faith & Worship 69 (on the Prayer Book Society website). Carefully produced for legibility and easy handling.</p> | <p>104 £1.50
The Ordre for Holye Communion from the Second Prayer Book of Edward VI (1552). (2004) Sbk, 16pp. Original spelling.</p> | <p>219 £4.00
The Thirty Nine Articles: Their Place and Use Today. J. R. Packer and R. T. Beckwith. (2006) Sbk, 100pp. First published in 1984, this study argues strongly for the continuing authority and relevance of the Articles, showing 'how they can be used to enrich the faith of Anglicans in general and evangelicals in particular'.</p> |
| <p>101 £1.50
The Book of Common Praier Noted - John Merbecke. Editor Iain Hicks-Mudd. Introduction by Stefan Scot. **WAS £2.00** (2004). Sbk, 7pp. 1549 Holy Communion. Original plainchant notation and spelling.</p> | <p>105 £21.25
A Prayer for All Seasons - The Collects of the BCP. (1999). Hbk only, 72pp. All the year's Collects in a magnificently illustrated edition, with early-twentieth-century wood engravings by Blanche McManus. Includes the Revd Henry Burgess's analysis of the Collects.</p> | <p>221 £9.99
The Faith We Confess: An Exposition of the 39 Articles. (2009) Sbk, 236pp. Gerald Bray talks the reader through the sometimes hidden, sometimes forgotten, sometimes ignored bases for Anglicanism and while doing so challenges those of us who have become sloppy about our faith.</p> |
| <p>100 £8.00
First and Second Prayer Books of Edward VI (1549 & 1552). **SPECIAL PRICE - NORMALLY £10.50** (1999) Hbk, 463pp. Introduction by J.R. Porter. Original Tudor spelling.</p> | <p>106 £10.99
The Collects of Thomas Cranmer. C. Frederick Barbee & Paul F.M. Zahl. (2006) Sbk, 119pp. All the BCP Collects, the left-hand page giving the Collect and a paragraph which explains its history, the opposite page devoted to a meditation upon the Collect.</p> | <p>209 £2.50
The PBS Guide to Morning Prayer. Henry Burgess. **WAS £3.45** (2005) Sbk, 19pp. A scholarly, approachable introduction to this unjustly neglected service.</p> |
| <p>708 £3.00
The Spirit Of Anglican Devotion in the 16th & 17th Centuries. Arthur Middleton. **WAS £4.95** (2005). Sbk, 28pp. An introduction to the remarkable group of Anglican divines including Jeremy Taylor, Richard Baxter, Thomas Ken, William Laud, George Herbert and John Donne.</p> | <p>108 £3.00
The Order for Evening Prayer 1662. Annotated by Peter Toon. (2007) Sbk, 32pp. A companion to Code 103. The text of Evening Prayer with, on facing pages, Dr Toon's notes both explanatory and devotional. Useful for all lovers of the service and for newcomers.</p> | <p>211 £3.50
The Prayer Book, Shakespeare and the English Language. Margot Thompson. **WAS £4.95** (2004) Sbk, 32pp. The lively text of two papers showing the importance of the BCP to Shakespeare, as well as its enriching effect on the English language.</p> |
| | | <p>212 £1.25
Prayer Book Spirituality. Henry Burgess. (1990) Sbk, 28pp. A booklet focusing on the use of the Prayer Book for private devotions.</p> |

[About The Book of Common Prayer and The Bible](#)

216 £6.00
Neither Archaic Nor Obsolete. Peter Toon and Louis R. Tarsitano. (2003) Sbk, 94pp.

****RECOMMENDED**** This persuasive account includes a decisive refutation of the common view that 'Thou' and 'ye' were common in Cranmer's day but outdated and in need of replacement in the 1960s. A true history of the establishment of the ordinary style of religious English and of recent attempts to murder it.

217 £2.99
Praying With Understanding. R. T. Beckwith. (2006) Sbk, 36pp. **BESTSELLER** A clear explanation word by word and phrase by phrase of the parts of the Prayer Book that the passage of time has made difficult.

218 £3.60
The Anglican Formularies and Holy Scripture. Peter Toon. (2006) Sbk, 64pp. Valuable survey demonstrating the distinctive character of our Church as both Catholic and Reformed. Directed originally towards the USA Episcopal Church but fully relevant to the Church of England. Good material for defence of tradition.

400 £10.50
Stir Up O Lord. Kevin Carey. **RRP £14.99 (2012) Sbk, 234pp.** Commentary on the BCP Collects, Epistles and Gospels for Sundays and Holy Days throughout the year. Puts the Collects and readings in their historical context, while reflecting on their broader message. For personal reflection; can also be used as a starting point for sermons.

500 £15.00
Divinity in a Grain of Bread. David Martin. (1989) Sbk, 160pp. A stimulating collection of meditations covering the seasons of the Christian year and topics such as Nature, Harmony and Peace. Written by a supporter of the Prayer Book Society.

709 £12.99
Using the Book of Common Prayer – a simple guide. Paul Thomas. (2012) Sbk, 144pp. This timely guide introduces and explains how to use the BCP in an accessible and informative way without being technical or assuming prior knowledge. It is intended as a basic, beginners' guide for ordinands and readers, especially those from a non-liturgical/non-traditional background, for whom the Prayer Book tradition may be alien. Part 1 of the book offers a general introduction to the history, theology and liturgical character of the BCP. It also explores the place and meaning of 'common prayer' within the Anglican tradition; Part 2 offers general practical advice on the principal services of the BCP, how to use them, and where flexibility is permitted. The guide, the first of its kind, will help its readers come to a renewed appreciation of the place of the Church's historic, normative liturgy in the distinctive tradition of Anglican praise and prayer.

715 £12.99
The Book of Common Prayer: Past, Present & Future. (2011) Sbk, 176pp. This collection of essays from knowledgeable and high-profile contributors seeks to explore and commemorate the past influence of the BCP and also to commend its present and future use as an indispensable part of the Church's doctrine both as a working liturgy and as the definitive source of Anglican doctrine. **EDITED BY PRUDENCE DAILEY, CHAIRMAN, PBS.**

902 £9.60
Who Killed the Bible? Ian Robinson. (2006) Sbk, 139pp. **BESTSELLER** Modern translations of the Bible are bad deliberately because they carefully put into practice mistaken theories. With copious and often comic examples, this book explains how, and just why, King James remains the best English translation.

58 £10.99
The Book Of Common Prayer - Oxford World's Classics. (2011) Sbk. 820pp. This edition presents the text of the work in three states: Cranmer's first edition of 1549, the Elizabethan prayer book of 1559, and the 1662 edition. All texts are edited from the original copies. Each has a new introduction, full explanatory notes and appendices. This edition includes: Introduction – Textual notes – Bibliography – Chronology – Appendices – Explanatory notes – Glossary – Index.

Bibles

B1 £11.50
Usborne Children's Bible. Hbk, cushion touch, 143pp. A beautifully illustrated bible, colourful with large print. Great for reading to pre-school children and easy to read for the older child. Old and New Testament stories. An absolute must-have for any child being introduced to the Bible. Illustrations by Linda Edwards. Retold by Heather Amery.

B3 £11.99
King James Version. Hbk, 1,274pp. Standard text, blue jacket. Attractively priced, no-nonsense text suitable for bookshelf or pew. One of Cambridge University Press's most popular editions. 190 x 133mm. (7½ x 5¼ inches).

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King James Version. As B3 but bound in luxury Black French Morocco leather, with ribbon marker and gilt edges.

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Oxford

Saturday, 2nd December. Advent Service with seasonal hymns, carols, readings and Prayer Book Collects at St Michael at the North Gate, Oxford, 3.30p.m. Followed by mulled wine and other refreshments (no need to book).

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The Trinity edition featured a quiz on more remote parts of the Prayer Book, the origin of which was an ancient copy of Bourne Abbey parish magazine produced by Mr David Tabor. Here are the questions and also the answers! The winning entries were from Daphne Young, P Small, the Revd J J Cooper, Douglas Bennett, Joan Hill and Louise Stallwood.

The following quotations are all from rubrics in the Book of Common Prayer. Can you identify the service from which they are taken?

- 1 and be in charity with all the world
 - 2 the Bishop shall surcease
 - 3 read with a loud voice
 - 4 by some standing by
 - 5 the people repeating after him every petition
 - 6 or some other discreet persons
 - 7 after the first collect at Morning or Evening Prayer
 - 8 then the Archbishops and Bishops present
 - 9 after the sermon or homily ended
 - 10 and pay to them or him all ecclesiastical duties
 - 11 as the time and present exigence will suffer
 - 12 while these sentences are in reading
-
- 1 Communion of the sick
 - 2 Ordering of priests
 - 3 Evening Prayer
 - 4 Burial of the dead
 - 5 Holy Communion Service
 - 6 Baptism to such as are of Riper Years
 - 7 Accession Service
 - 8 Consecration of Bishops
 - 9 Holy Communion Service
 - 10 Easter Holy Communion Service
 - 11 Private Baptism of Children in Houses
 - 12 Offertory at The Eucharist

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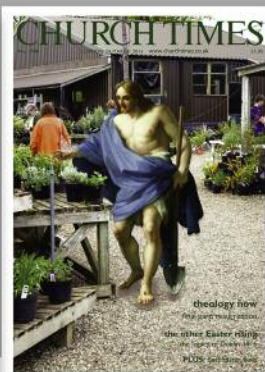
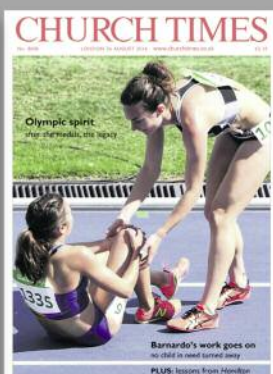
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